

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



## Statistics for 1947

*Editorial*

M. S. SHELDON  
51 RIDGE RD  
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LC 24-47, REN LC8 A

## PRESENTATION OF "MURDER IN THE CATHEDRAL"

The students of the General Theological Seminary presented T. S. Eliot's play about Thomas Becket on December 4th, 5th, and 6th. [See page 12.]



# 1948 -- BOOK PREVIEW

[These books will be published early in 1948]

## The Lord of Life

By William R. Moody,  
Bishop of Lexington

(The Morehouse-Graham Lent Book) Price, \$1.35

## Revive Thy Church Beginning with Me

By Samuel Shoemaker  
(The Presiding Bishop's Lent Book)

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## LETTERS

### Reunion with Methodists

**TO THE EDITOR:** I have just returned from the meeting of the House of Bishops, held in Winston-Salem, N. C. The unanimity with which the proposal of the Philippine Independent Church was accepted cheered and encouraged us all. It leads me to pray that the Holy Ghost will guide us in such a way that we shall offer to the Methodist Church exactly the same proposal. We would offer to our Methodist brothers the supreme gift granted us by our divine Savior through our common Anglican tradition, Apostolic Succession. We would offer the free use of the Book of Common Prayer, or any portion thereof. We would open the doors of our schools of theology to Methodist students for the ministry, in conjunction with their own seminaries. We would offer to send certain of our candidates for Holy Orders, who would prefer it, to their seminaries.

The Methodist Church, like the Philippine Independent Church, would maintain its separate identity. It would be absolutely independent in government. Its autonomy would be factual, not theoretical. The Methodist Church and the Episcopal Church would be sisters of one Mother, dwelling in their own homes.

The offer would not be made with condescension. Methodist placement of clergy and general polity have been more successful than ours. There are four times as many Methodists than Episcopalians in our country. We would simply say with Blessed Peter, "... such as we have, give we unto you."

Nor would we be hurt or dismayed if the Methodist Church refused to accept our overture of comradeship in Christ's One, Holy, Catholic, and Apostolic Church. Our bishops, our other clergy, and our devout laity could pray and pray and pray that the Holy Spirit, proceeding from our Blessed Redeemer and the divine Father of us all, would lead our Methodist brethren some day to help us bridge the gap between us. Our offer would be a standing one, "... not for a day, not for a year, but forever."

✠ HUNTER WYATT-BROWN,  
Retired Bishop of Harrisburg,  
Sewanee, Tenn.

### Relief Asked for Maine

**TO THE EDITOR:** Over 1,100 homes were destroyed by fire in the diocese of Maine this fall. Multiply this by an average of five per family, and the number of people hurt is a very sizable figure. Among them were a substantial number of families belonging to our Church. They lost everything: house, barn, livestock, and even their trucks. A newspaper reporter who was in Maine during the period of the fires reported that "it was like the destruction of Europe all over again."

Maine is a diocese with a great missionary record, as evidenced by the latest figures of growth published in *THE LIVING CHURCH ANNUAL*. Their Bishop, Oliver L. Loring, was with his people at their hour of greatest need, a true Father in God, instead of attending the consecration

of Bishop Donegan, as originally scheduled.

Now we are in the midst of the Christmas season. One of the best ways of saying "thank you" I know of is to help rebuild the lives of our fellow communicants in the diocese of Maine—rich in spirit, though poor in dollars. It is hoped many will send an offering to the Rt. Rev. Oliver L. Loring, 143 State St., Portland 3, Maine, for his discretionary fund for fire victims.

FREDERICK H. SONTAG,  
New York, N. Y.

**TO THE EDITOR:** This [Bar Harbor, Maine] is one of four areas that have been injured severely in the fires the week of October 19th, and is perhaps the most well known. Near Biddeford, two small towns have been completely wiped out, including the loss of one of our summer chapels. At East Brownfield, another little town in the western end of the state, the town was wiped out. In all these areas, severe damage over thousands of acres has been done to the forests. Here 161 families of local people have lost everything but the shirts on their backs, not to mention about 70 summer estates. Some 8,600 acres of forest land lie ruined in the town of Bar Harbor, and almost as much in the Acadia National Park. The fire burned into the ground, burned the roots of trees that have since blown over in recent gales. The litter is staggering, and will be a considerable fire hazard for many years if not cleaned up this winter.

The Red Cross, with headquarters for the state at Biddeford, is undertaking to assist these families that have lost everything to regain that which is essential from a house to a handkerchief. Where a family has some resources, such as insurance or savings, the Red Cross undertakes to supplement this if necessary. It is a magnificent program.

After the Red Cross has made its generous contribution, there will still remain great need. Of used clothing, we have been given ample. The needs will be for money, and all those items that are not essential, but contribute to our American way of life, which do much to bolster morale. I know individuals who have worked from dawn to late at night building for the future; now everything is gone. A little insurance, with supplementary aid from the Red Cross will enable them to rebuild their house. But what of the business that they ran, with the payroll which meant so much to other families? The community needs that; if not provided, there will be many families in this area without jobs for the future.

A news bulletin went out from this parish including this paragraph: "There are many things that turn a house into a home that are not essential. We want our people to regain these things within reason. A reëquipment sale has been suggested to give these people a chance to buy, at small cost, what they want without injuring their sense of independence. For this purpose we would like anything that is in good condition, such as children's toys, bicycles, furniture, standard books, ornaments, clothing, dishes and glassware, phonographs, records, radios, sewing machines,

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## The LIVING CHURCH ANNUAL *Delayed!*

We regret to announce that due to conditions beyond our control at our printing plant, The 1948 edition of *The Living Church Annual* will not be available until about January 15th.

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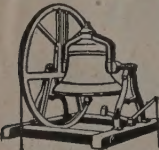
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skates, skis, etc. Please do not send material that is shoddy or damaged, and please be sure that it is well packed. You may send it by freight, collect; I will gladly pay the transportation costs."

Then, how are we going to be able to have the devastated forests removed so that they shall not remain a fire hazard for the future? Individuals who own the land have in many cases suffered great losses. The trees have fallen in such a way as to make it costly to get out the lumber that is salable. The towns concerned are hardly in a position to help: their taxable property has been so heavily injured as to create a problem of major scope in raising taxes in the future; on top of this they have very large bills for fighting the fire. In this community this bill may amount to as much as it costs to run all the schools for an entire year.

The needs of individuals who have suffered are the first requirement. These are in a fair way to being met, at least in those details that are more urgent. But how to reconstitute a community that it has taken a hundred years to build? The need for help here is very large.

Funds sent to the Bishop of Maine for this purpose will be wisely and well used. Thank you for your interest.

(Rev.) RUSSELL S. HUBBARD.

St. Saviour's Church,  
Bar Harbor, Maine.

### Editor's Comment:

Contributions for Relief in Maine may be sent through THE LIVING CHURCH RELIEF FUND. Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to 744 N. Fourth St., Milwaukee 3, Wis., with notation: "Relief for Maine."

### Naval Regulations

TO THE EDITOR: Fr. Morris [L. C., December 7th] has been misinformed when he writes that in his effort to locate Episcopalians at the Naval Hospital, St. Albans, N. Y., "Naval regulations have made it impossible for me to visit such patients unless I have their names."

Chapter 34 of U. S. *Naval Regulations*, Section 2, on the "Duties of Chaplains," Article 1245, subtitle (3), reads: "The chaplain shall . . . facilitate performance of divine service by clergymen of Churches other than his own as directed by his commanding officer." Another subtitle (10) of this section reads: "As provided by section 1397 R. S. conduct public service according to the manner and forms of his own Church." Section 1 of this chapter, on "Duties of Fleet Chaplains," Article 1244, subtitle (c) reads: "To arrange . . . for interchange of chaplains of the different faiths so as to provide services for all."

Article 2 of the *Articles for the Government of the Navy*, which is required to be widely published on every ship and station, closes as follows: ". . . it is earnestly recommended to all officers, seamen, and others in the naval service diligently to attend at every performance of the worship of Almighty God."

It isn't Naval regulations which hamper Fr. Morris' efforts to contact Episcopalians who are patients at the Naval Hospital, but a violation of those regulations in failing to facilitate his efforts. Naval regulations support the first article of the Bill of Rights.

Episcopal clergy deserve coöperation from the staff in any effort to locate Episcopalians in any Naval outfit. Only the very devout would keep the parish advised at the very latest change of address. But even families find it difficult to keep in touch with those who are in the Navy, and often must resort to the Bureau of Naval Personnel for assistance. This would be especially true for patients at a Naval Hospital, for no patient pronounced "well" wants to stay in the hospital for very long. Furthermore, any sincere Episcopal priest is interested in the Episcopalians on the verge of slipping away from the Faith, and those in charge of a Naval outfit who are worthy of the responsibility should appreciate and support this concern. A close study of Episcopalians in the Navy will reveal that they are not all classed as "Protestant," for I found many who had been classed as "Catholic." This fact alone should cause those in charge of the Naval Hospital to facilitate the efforts of Fr. Morris in accordance with Naval regulations.

(Rev.) ENOCH R. L. JONES.

Needles, Calif.

### Thanks from Britain

TO THE EDITOR: I thank you for publishing my offer to exchange copies of THE LIVING CHURCH for the *Church Times* [L. C., November 16th].

I have received so many offers that I am afraid I cannot acknowledge all of them, though I am endeavoring to secure exchangers in this country. However, I shall be most grateful if you will allow me to express my thanks to many of your readers for the charming letters they have written, but to ask them not to forward me further copies of THE LIVING CHURCH, as I am already being supplied.

(Rev.) R. L. CRAMPTON.

Aldershot, England.

## The Living Church

Established 1878

*A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.*

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HOLY INNOCENTS' (FIRST SUNDAY AFTER CHRISTMAS)

## GENERAL

## EPISCOPATE

Presiding Bishop Takes Order  
for Fr. Gunn's Consecration

The Presiding Bishop has taken order for the consecration of the Rev. George Purnell Gunn, rector of the Church of the Good Shepherd, Norfolk, Va., and Bishop Coadjutor-elect of the diocese of Southern Virginia. Fr. Gunn was elected on the fifth ballot of the special convention called on September 17th.

The consecration will take place at Christ and St. Luke's Church, Norfolk, Va., on the Feast of the Epiphany, January 6th, at 10:30 AM. The Presiding Bishop will be the consecrator, assisted by Bishops Brown of Southern Virginia and Jett, retired Bishop of Southwestern Virginia, as co-consecrators. The Presenting Bishops will be Goodwin of Virginia and Phillips of Southwestern Virginia. Bishop Darst, retired Bishop of East Carolina, will be the litanist, and Bishop Powell of Maryland will be the preacher. Fr. Gunn's attending presbyters will be the Ven. Norman E. Taylor and the Rev. Taylor Willis. The Rev. Robert H. Thomas will be deputy registrar.

## Election to be Held

The standing committee of the diocese of Western North Carolina has called a special convention of the diocese, to be held in Trinity Church, Asheville, N. C., January 14th, to elect a bishop of the diocese. The resignation of Bishop Gribbin of Western North Carolina takes effect January 1st.

The standing committee has also appointed a fact-finding committee, composed of both clergy and laity, to whom names of candidates may be sent. The Rev. W. T. Capers, Jr., is the chairman of the committee, which is to report to the convention.

## Dr. Magill Declines Election

The Rev. Dr. Robert Alexander Magill, rector of St. John's Church, Lynchburg, Va., has declined his election as Bishop of Los Angeles, to succeed the late Rt. Rev. W. Bertrand Stevens. Dr. Magill was elected on the fourth ballot at a special convention held November 19th



FR. GUNN: To be consecrated on the Feast of the Epiphany.

[L. C., November 30th]. Dr. Magill's decision was reached after a week spent in the diocese of Los Angeles.

There may be another special election at the call of the standing committee, or the election may become part of the business at the regular session of the diocesan convention in January. Bishop Gooden, retired Suffragan of Los Angeles, will continue to care for the episcopal responsibilities.

## WORLD COUNCIL

Looking Backward  
and Forward

By ELIZABETH MCCracken

The annual meeting of the Friends of the World Council of Churches (men and women who help with contributions of time or money or both), held December 16th in Calvary House, New York City, brought together a large and representative company. They arrived promptly at 11:30 AM and most of them stayed until 3:30 PM, when the meeting adjourned. Luncheon was served in the Great Hall, where the sessions were held, the tables being set while the group attended a half hour's service in Calvary Church, led by the Rev. Dr. Doug-

las Horton. Sixteen speakers were heard in the course of the day, all having something to say of such interest that attention did not flag.

## THE YEAR'S ACTIVITY

Charles P. Taft, president of the Federal Council of Churches, was the chairman. The speeches of the morning were in the nature of reports, the first being made by the Rev. Dr. Douglas Horton, chairman of the American Committee for the World Council of Churches. He stated that the activity of the American Committee this year had exceeded that of previous years, largely because for the first time the Provisional Committee of the World Council had met in America. Members of that committee came from all over the world. Twenty-three foreign members, from 13 countries outside the United States, were present.

Dr. Horton mentioned the visit of Pastor and Mrs. Martin Niemoeller of last winter, the itinerary of which the American Committee had managed. After all expenses had been made, there was a balance of \$35,000 from the contributions made in the 70-odd cities in which the Niemoellers spoke. This balance is being sent through Church World Service for relief work in Germany. Other activities of the Committee were youth work, the interseminary movement, promotion, and ecumenical education.

In connection with promotion, Dr. Horton cited two publications, saying:

"During the past year an outstanding book on the state of the Church around the world was published for the American Committee by the Morehouse-Gorham Company. This was edited by the Executive Secretary, Dr. Leiper, and has been well reviewed in publications throughout the country. It is called *Christianity Today*\* and contains forty chapters by some forty authors who write about conditions in the Church life in their countries. In addition there have been several folders published on the Assembly plans, and, within the last two weeks, an excellent handbook for those interested in the Assembly has been published under the title, *Pilgrimage to Amsterdam*.† This was written by Canon H. G. G. Herklots of England and Dr. Leiper."

The Rev. Dr. Henry Smith Leiper,

\* Morehouse-Gorham, \$5.

† Morehouse-Gorham, Paper, \$1.



executive secretary of the committee, then reported. He mentioned that the World Council now has a membership of 127 Churches, in 39 countries. There is a great desire, he said, that a Department of Evangelism be added to the World Council. Plans are being made for this addition.

#### RADIO PROMOTION

An interesting announcement was made by Dr. Leiper, concerning radio promotion. Raymond Swing, the well-known radio commentator, is to have a series of radio interviews on the General Assembly of the World Council of Churches in Amsterdam next summer. These are to be transcribed and used throughout the preceding months. The interviews are to be with (1) the Rev. Dr. Henry Pitney Van Dusen, (2) Bishop G. Bromley Oxnam, (3) the Rev. Dr. O. Frederick Nolde, and (4) Dr. Leiper.

Miss Eleanor Kent Browne, Associate Secretary of the Committee, gave a report on new members of the World Council. Thirty-four Churches joined in 1947, the largest number of new members in any year. Twenty countries were represented, including Egypt, Rumania, Spain, and Turkey.

#### WOMEN'S WORK REPORT

Mrs. Samuel McCrea Cavert gave a fine report of her work as the Director of the Survey of Women's Work in the Church. She said:

"It was just about two years ago that the Study Department of the World Council undertook the inquiry into the subject of 'The Life and Work of Women in the Church.' At that time, remembering the great difficulties facing women of the Churches, as well as other women, in the matter of providing food, clothing, and the bare necessities of life for their families, one wondered whether women (outside of a favored country like the United States) would have time, energy, or interest for such a project . . . When as a volunteer worker I undertook to serve as the director of the inquiry, my faith was frail as to the attention which would be paid to it. When something less than a year ago, I had the privilege of mentioning the study to this group, when the twelve-page questionnaire, in English, French, German, Spanish, had been scattered throughout the world, I did not know just what to expect. Now it is possible to announce that the response has been overwhelming.

"There seem to be indications of an almost boundless energy and enthusiasm which Christian women, when deeply kindled, have to bring to the Church of Christ. Important memorandums, from 50 to 100 pages in length, involving the co-operation of some thousands of women, have been received from 52 countries, with six more expected to be added this month . . . The response has been such that it is a privilege to announce now the appointment

of a distinguished English woman, Miss Olive Wyon, to the staff of the World Council in Geneva, to carry on this work."

#### GERMANY AND YOUNG PEOPLE

Mrs. Cavert, at the conclusion of her report, introduced Fräulein Hulda Zarnack, president of the YWCA in Germany, passing through the United States on her way back from a great meeting of the International YWCA in China. Fräulein Zarnack said in part:

"As one who has been favored to have international contacts from the very moment when the war ended, I know what these contacts mean to us German Christians who have been cut off from the rest of the world not only since the war but more or less since the Nazi regime came into power in 1933 . . . I see again and again how they long for it. Young people long for a Christian magazine.

"I think there is nothing more important than to provide good literature. If you could help us to get paper for it, that would be a great service . . . A magazine given to our girls [YWCA members] goes home to father, mother, brother; and influences the whole family. That was our experience in former years. Much as we need help to get food and clothing, I always feel the food for the spirit is just as important to build up Germany again."

The Rev. William Keys told of the progress of youth work. He spoke with enthusiasm of the Oslo Conference and of the plans for the future: (1) the setting up of an office in Asia, (2) the study of youth work throughout the world, (3) new work in Europe, (4) regional conferences in Europe in the spring and in Asia in the winter, (5) other meetings, (6) 100 places for young people at the first General Assembly of the World Council at Amsterdam, August 24th to September 5th.

Later on in the program, the Rev. Robert S. Bilheimer gave an important report on another aspect of work with young people, namely, seminary students, young men being trained to be leaders. He said that the Interseminary Movement was growing. Conferences were being held, organized by the students themselves. There was evident a deep spirit of unity and a high sense of vocation. The students were enthusiastic over the Ecumenical Movement.

#### AMSTERDAM, 1948

Four very important reports came at the end of the program. Three of these had to do with the plans for the General Assembly of the World Council. The Rev. Dr. Samuel McCrea Cavert, executive secretary of the Federal Council of Churches and a leading member of the American membership of the World Council Provisional Committee, gave a general survey of the plans. Representatives of nearly all the great Prot-

estant bodies would be at Amsterdam, and representatives of many Eastern Orthodox Churches, as well as delegates from the younger Churches. It was not yet possible to say whether the Russian Orthodox Church would send an official delegation. The mornings would be given up to study programs; the afternoons to the organizational business of the World Council; the evenings to public meetings. There would be celebrations of the Holy Communion, according to the rites of one Church on one day, and others on other days. All delegates would be invited to attend, even if not always receiving Communion.

The Rev. Clarence T. Craig outlined the study program. Dr. Leiper made the financial report. An absolute minimum of \$250,000 will be required for the Amsterdam meeting, not counting the expenses of delegates, which their own Churches will meet.

#### FAITH AND ORDER

The fourth report was that of the Rev. Dr. Floyd W. Tomkins, American Secretary of the Faith and Order Continuation Committee. He said:

"The Faith and Order Movement represents coöperation, not unity. The World Council itself is not a Church, but an attempt to consider certain problems of Churches still divided. What Faith and Order has always stood for is this principle: 'Let us get into the open the differences that divide us.' Some of these are: 'What is the nature of the Church?' 'Why do we talk of the Church, and still have Churches?' We must study these problems. The World Assembly provides for this on its program. In 1950, in Edinburgh, perhaps, there will be another conference, of theologians. There is a unanimous feeling that, while we work together, we must study the things that divide us."

The notice of the annual meeting had announced there would be "vignettes" of Church life and thought in other lands. There were four of these, all of unusual interest and value. Dr. Hans Asmussen of Stuttgart, Chancellor of the Evangelical Church in Germany, spoke on "The Meaning of the Ecumenical Idea to the German Churches." The Rev. William J. Gallegher of Toronto, Executive Secretary of the Canadian Council of Churches, spoke on "Highlights in Canadian Church life." Dr. Joseph Krenek of Prague, President of the Church of the Czech Brethren (Presbyterian) gave a vivid account of work in his land, under the title, "The Church Situation in Czechoslovakia." The last "vignette" was an account by Dr. David Wesley Soper, head of the department of religion of Beloit College, of an interview he had with Dr. Hendrik Kramer, director of the Ecumenical Institute at Bossey, near Geneva, Switzerland.



## Statistics for 1947\*

STATISTICS for any one year of the Church's life do not tell us very much if they stand alone; they must be compared with other years in order to give us a word picture of the status of the Church. For this reason the Table of Comparative Statistics which is printed in the ANNUAL grows more and more valuable and interesting each year. From this table we have made a Chart of the Growth of Communicants of the Episcopal Church over a fifty-year period, from 1897 to 1947 (see page 9). This chart readily indicates that there has been a steady growth of the Church during the past fifty years, almost at the same rate of increase from year to year. Perhaps the increase has not been at as rapid a rate as we feel it should have been, yet the increase has been a steady one over the years.

During the five years 1917 to 1922, although there was an increase in number of Communicants, the upward curve on the chart is not as pronounced as in the years following.

The last five years, however, show a much sharper increase. The actual increase from 1946 to 1947 was 28,752, bringing the total Communicants to 1,612,090. This represents a 1.82% increase for the year, compared with .97% for the previous year.

The geographical areas of the Church, to be sure, show varying percentages of increase, ranging from

.17% in the Second Province (New York and New Jersey) to 4.81% in the Seventh Province (Southwest). The Overseas Missionary Districts show the greatest percentage of increase, namely, 5.33%. The tabulation by areas is as follows:

Overseas Missions	5.33%
7th Province (Southwest)	4.81%
4th Province (Sewanee)	3.93%
8th Province (Pacific)	3.15%
5th Province (Mid-West)	2.60%
1st Province (New England)	1.71%
6th Province (Northwest)	1.67%
3rd Province (Washington)	.27%
2nd Province (New York and New Jersey)	.17%

In the tabulation of Communicants by dioceses and districts, two missionary districts take the lead, each with more than 30% increase — *Dominican Republic* with a gain of 33.80% and *Panama Canal Zone* with 32.58%. The increase in *Panama Canal Zone* is due partially to the fact that the Episcopal Church has taken over the work formerly done by the Church of England in the neighboring territory of Nicaragua, Costa Rica, and the northern half of Panama.

Last year there were in the top ten, nine missionary districts and one diocese. This year there are five missionary districts and five dioceses.

For the first time since the war we have received reports from *Hankow* and the *Philippine Islands*. These districts show losses in Communicants over a

\*This is the editorial from THE LIVING CHURCH ANNUAL FOR 1948, which will be published January 15, 1948.

### Summary of Statistics for 1947

As Compared with Those of 1946  
Including the United States and Overseas Missions

	Reported in 1947	Reported in 1946	Increase or Decrease	Percent of Increase or Decrease
Clergy .....	6,443	6,450	—7	—1.11%
Parishes and Missions .....	7,740	7,648	92	1.20%
Ordinations—Deacons .....	172	178	—6	—3.37%
Ordinations—Priests .....	163	167	—4	—2.40%
Candidates for Orders .....	244	246	—2	—81%
Postulants .....	898	817	81	9.91%
Lay Readers .....	4,890	4,409	481	10.90%
Baptisms—Infants .....	80,431	71,287	9,144	12.83%
Baptisms—Adults .....	16,468	14,243	2,225	15.62%
Baptisms—Total, including unspecified .....	96,994	85,530	11,464	13.40%
Confirmations .....	75,287	67,076	8,211	12.24%
Church Members (Baptized Persons) ..	2,349,631	2,300,575	49,056	2.13%
Communicants .....	1,612,090	1,583,338	28,752	1.82%
Marriages .....	40,694	31,859	8,835	27.73%
Burials .....	56,278	53,773	2,505	4.66%
Church Schools—Teachers .....	51,158	47,867	3,291	6.88%
Church Schools—Scholars .....	427,985	404,253	23,732	5.87%
Total Receipts .....	\$59,135,048.24	\$53,011,393.00	\$6,123,655.24	11.55%



six-year period of 4.35% and 18.32% respectively — not as large as might have been expected over the war years.

In the following tabulation missionary districts are printed in italics:

*Percentage of Increase or Decrease in Number of Communicants*

	1947 Increase	1946 Increase or Decrease
<i>Dominican Republic</i>	33.80%	10.50%
<i>Panama Canal Zone</i>	32.58%	—2.73%
Northern Michigan	22.30%	—4.92%
<i>San Joaquin</i>	16.76%	3.61%
<i>Arizona</i>	13.95%	8.09%
<i>Shanghai</i>	12.76%	31.86%
Dallas	12.33%	3.07%
West Texas	11.30%	1.88%
Erie	9.43%	—3.62%
Springfield	9.31%	1.05%
South Florida	8.75%	6.23%
<i>Honolulu</i>	8.25%	7.43%
Kansas	7.57%	2.58%
Texas	7.42%	3.64%
Oregon	6.81%	4.18%
California	6.21%	—1.15%
Colorado	6.14%	3.10%
Indianapolis	5.72%	2.57%
Upper South Carolina	5.52%	—2.62%
Alabama	5.35%	.13%
Atlanta	5.23%	—2.12%
Western North Carolina	5.04%	—2.76%
<i>Southern Brazil</i>	4.88%	4.80%
Los Angeles	4.76%	4.14%
New Jersey	4.66%	.91%
<i>Alaska</i>	4.64%	4.26%
<i>New Mexico</i>	4.54%	3.74%
Florida	4.51%	6.50%
South Carolina	4.33%	1.43%
Western Michigan	4.32%	2.04%
Delaware	4.15%	2.86%
<i>Cuba</i>	4.10%	6.14%
Arkansas	4.09%	1.34%
Lexington	4.01%	4.03%
East Carolina	3.78%	2.44%
Massachusetts	3.77%	—3.94%
Long Island	3.75%	—3.19%
<i>Haiti</i>	3.70%	.77%
West Virginia	3.70%	2.02%
Easton	3.55%	1.65%
Ohio	3.41%	.12%
Northern Indiana	3.30%	5.70%
Tennessee	3.30%	1.90%
<i>Spokane</i>	3.28%	.99%
Maine	3.21%	4.94%
Virginia	3.19%	.35%
Milwaukee	3.02%	1.50%
<i>Puerto Rico</i>	3.00%	3.08%
North Carolina	2.91%	2.08%
Southern Virginia	2.89%	.80%
Western New York	2.38%	.81%
Michigan	2.36%	2.28%
Vermont	2.25%	4.49%
Oklahoma	2.20%	2.31%
Sacramento	2.20%	2.49%
Quincy	2.08%	1.41%
Rochester	2.08%	.85%
<i>Wyoming</i>	1.97%	9.32%

	1947 Increase	1946 Increase or Decrease
<i>Mexico</i>	1.93%	4.06%
Minnesota	1.87%	3.26%
<i>Idaho</i>	1.77%	4.12%
Louisiana	1.76%	3.57%
<i>Nevada</i>	1.67%	6.34%
Mississippi	1.63%	1.51%
Nebraska	1.54%	—1.13%
New Hampshire	1.46%	1.95%
<i>South Dakota</i>	1.32%	1.76%
Kentucky	1.18%	4.06%
Central New York	1.08%	—3.5%
Western Massachusetts	1.08%	—4.4%
Fond du Lac	1.03%	.04%
West Missouri	1.02%	3.21%
Newark	.98%	—7.9%
<i>Liberia</i>	.97%	26.55%
Iowa	.93%	1.95%
Bethlehem	.84%	1.94%
Connecticut	.84%	1.09%
Southern Ohio	.51%	1.53%
Southwestern Virginia	.38%	.16%
Pennsylvania	.34%	—1.12%
Chicago	.26%	1.87%
Eau Claire	.20%	.14%
European Congregations		

*Decrease*

Albany	—17%	.39%
Olympia	—50%	1.54%
Maryland	—80%	1.62%
<i>North Dakota</i>	—90%	3.29%
Washington	—1.00%	1.67%
Rhode Island	—1.48%	2.19%
<i>North Texas</i>	—2.17%	1.70%
Harrisburg	—3.03%	.58%
Georgia	—3.84%	.12%
<i>Hankow</i>	—4.35%	—
<i>Salina</i>	—4.45%	6.57%
Missouri	—5.09%	.35%
<i>Utah</i>	—5.47%	3.54%
Montana	—5.94%	—1.64%
New York	—6.77%	—6.6%
Pittsburgh	—7.37%	2.32%
<i>Anking</i>	—8.78%	—46.21%
<i>Eastern Oregon</i>	—9.13%	6.73%
<i>Philippine Islands</i>	—18.32%	—

OTHER STATISTICS

THE NUMBER of *Postulants* this year is again the largest number on record, the total of 898 being 81 more than last year.

*Candidates for Holy Orders* are now 244 as against 246 last year.

The number of *Ordinations of Deacons* (172) and of *Priests* (163) have decreased nominally by 6 and 4 respectively.

The total of *Clergy* is now 6,443, having decreased by net of 7 from the previous year. It is interesting to note that fifty years ago there were 4,787. The net increase in clergy in fifty years has been 1,656, bringing the total to 6,443. The number of clergy has increased 34% in fifty years whereas the Com-



municant strength of the Church has increased almost 150%.

During the same fifty-year period, the number of *Parishes and Missions* has increased from 6,407 to 7,740 — a net gain of 1,333, or 20.8%.

Figures are not available for *Church Membership* (Total of Baptized Persons) for the year 1897. However, there was an increase of 49,056 this year over last, this being a 2.13% increase compared with a 1.35% increase of the year before.

Most of the Parochial statistics are the highest on record. There were 85,530 *Baptisms*, an increase of 13.40%; 75,287 *Confirmations*, an increase of 12.24%. *Marriages* totaled 40,694, approaching the 1943 high of 41,970; *Burials* totaled 51,158, an increase of 4.66%.

*Lay Readers* increased 10.9% from 4,490 to 4,890.

Church School statistics continue their upward trend. There was an increase of 3,291 over last year in the number of *Church School Teachers*, bringing the total up to 51,158. *Church School Scholars* numbered 427,985, an increase of 23,732 over last year.

*Contributions* to the Church increased 11.55% over last year, the total receipts being \$59,135,048.24. This is almost five times as much as it was fifty years ago, in 1897.

## Fateful Year

IF EVER there was a New Year that should be approached soberly and in the fear of God, it is the year 1948. Well may we pray to God, as Churchmen and as citizens, "that the Spirit of Wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble." For it is difficult indeed, even with God's help, to see much light in the days that lie before us.

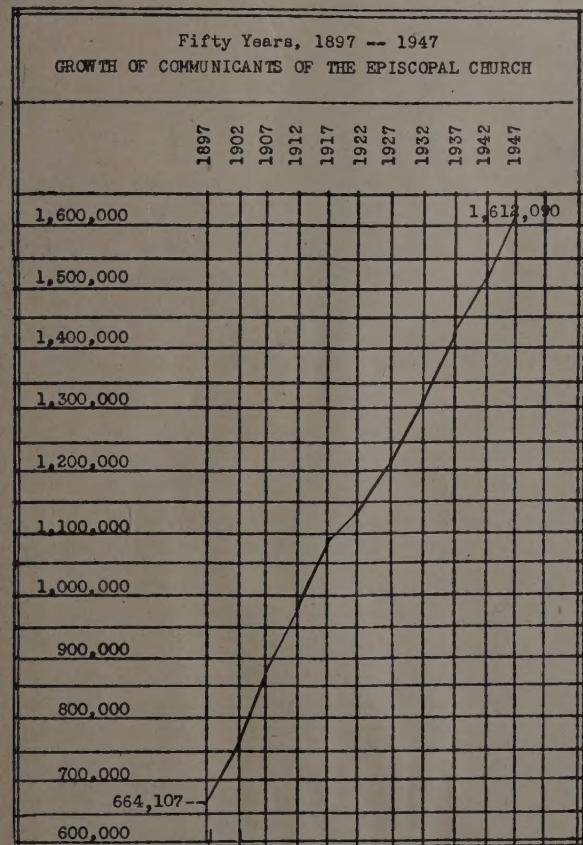
So far as choice is concerned, America and the Western democracies have had the fateful decision forced upon them. The dream of One World has been indefinitely postponed. Mark Sullivan has well described the breakup of the London Conference of Foreign Ministers as the most important event since the war, overshadowing the hopeful beginning of the United Nations at San Francisco in 1945.

As we enter 1948, there is not only more sharp division but more actual bloodshed in the world than at any time since the close of the war. In Palestine, in India, and in China there are open hostilities, as these countries are sacrificed on the pagan altar of partition. And as winter tightens its icy grip on Europe, there is cold, suffering, and starvation in many countries that once were free and happy.

The Church will not be idle in 1948. Through Church World Service the Christian communions of America and Britain will be helping those of Europe and Asia to help themselves and their peoples. The bishops of the Anglican communion will meet in the first Lambeth Conference in eighteen years to take counsel about the policies of the Church in the new world. And, most hopeful of all, the non-Roman Churches of the world will meet at Amsterdam next August to inaugurate the Assembly of the World Council of Churches, and thus to provide a continuing federal organization through which the Christian conscience can speak to the entire world.

The subject of the Amsterdam Assembly will be "Man's Disorder and God's Design." It is a large topic, and a vitally important one. In its very title it bears witness to the fact that, in spite of the confusion and indecision of men, God has a plan and it is the task of His Church to bear witness to it.

So the outlook for the New Year is not entirely dark. There are hopeful aspects to it, even in the international scene; but the most hopeful is the determination of Christians in every land to bring their common faith and united effort to bear upon the problems of the world. Perhaps this fact will, in the long run, prove as important positively as was the failure of the London conference negatively. For the essence of the problem before the world today is that the conscience and morality of man must catch up to his material achievements in time to avert the catastrophe toward which mankind is otherwise inevitably headed. May God bless every effort that is directed toward this end.





# The Essential Proviso

By the Rev. Herbert S. Gallimore

Chaplain, Chinese Mission, Liguanea, Jamaica, B. W. I.

POSSIBLY the weary nursery governess, the harassed junior-form master, the distracted Sunday school teacher, and those who have suffered at the hands of *enfants terribles*, juvenile prigs, budding stars, drawing-room exhibits, and modern preaching prodigies would contemplate child-psychology with mingled feelings; but an unsophisticated little child is a blessed creature.

Most of us retain impressions of delightful children in the present, or among the dream faces of the past.

"As a little child": such is the *sine qua non* for every entrant into the Kingdom. Certain qualities have a spiritual counterpart in a converted soul. Let us trace the parallel.

In the first place, a child has faith. Its trustfulness is astonishing. It jumps into the outstretched arms though a gulf yawn below. It reposes confidence in its parents; at their approach all the denizens of the shadows flee the vicinity of its crib.

Then, too, it prays. Though the terms may not be precisely theological and the definitions are somewhat extra-canonical, the prayers can be models of terseness and relevancy. The small suppliant who pleaded that all bad people might be made good and all good people *nice*, touched basic realities. That petition envisaged the reaches of salvation and sanctification. No conductor of retreats could have put things more succinctly.

Despair, as we feel it, is unknown to the child. Here it concedes points to the adult. It has the right sort of optimism, and, while living in the present, takes for granted the future will be better than the past.

But its most beautiful trait is love, disinterested and unaffected. If you are in the slightest degree lovable, it will love you for yourself. Toys, sugar-plums, and the trifles dear to childhood often fail to win its affection and respect. It loves its parents with a love little less than theirs.

What though it believes in pixies and little people, and thinks of heaven as a little way above the treetops, the instinct is sound. The child has potential capacity for the unseen. After all, the universe, with its saints and angels, is wonderful enough. Heaven is a reality. So is hell.

Conversely, the converted soul has faith, hope, love, and vision. His faith is not the tenuous stuff which thinks only along lines of imputation and dreads good works almost as much as sin. It is a faith which steps out on divine assurances. It lays hold of a living Christ.

"I want a present living faith,

That I may prove each day, each hour,  
Amid the toils and cares of life,

My blessed Saviour's love and power;  
I want amid the daily cares,

That would my peace and rest destroy,  
To live by faith so near to God

That life shall be a constant joy!"

Too often we evince less trust than the child, or even as hucksters do in each other. "The world promises," says Fénelon, "and you believe; God swears, and you doubt Him. How injurious to Him! How deplorable for yourself!"

Furthermore, a Christian hopes. Never throw up the sponge; never keep on counting your arrows which have missed the mark; never despair of your temporal and eternal destiny. When men and women lose hope, they become little better than zombies. "Dead at fifty; buried at seventy!" was the unwritten epitaph of a certain person.

Continuing the comparison, the child of God loves. Without love, the most brilliant intellectual powers, the most fascinating physical gifts, the most attractive personal charms count for nought. Wondrous possibilities open up before the humblest and most insignificant soul. God has prepared for them that love him "such good things as pass man's understanding." The middle and lower rungs of mental and moral attainment are crowded to suffocation. Yet there is plenty of room at the top. For these transcendent opportunities there are not even enough competitors. Why concentrate on the lower? Why court disappointment? Why not make love the motive of the life?

How much of human love will survive the final shock of things we know not; but this love "never faileth"—never ceases to be.

Finally, a converted soul has vision. The man of the world is in an unenviable position; he moves daily farther from the east; the early impressions grow dimmer and dimmer; the vision splendid fades into the light of common day.

"Whither is fled the visionary gleam:  
Where is it now, the glory and the dream?"

With the Christian conditions should be reversed; every step westward ought to bring him closer to the sunrising.

To be childish is to be contemptible; grown men and women have put away childish things: but to be childlike is to be truly great. It entails, as the collect for Holy Innocents' Day reminds us, mortification, courage, and constancy.

## DIOCESAN

### OKLAHOMA

#### \$150,000 Drive for

#### Educational Building Succeeds

On December 1st, St. Paul's Cathedral of Oklahoma City, completed a campaign to raise funds for the erection of a new educational building to provide adequate space for their church program which has outgrown its present facilities.

Under the able leadership of Dean John S. Willey, this downtown parish has increased many fold in size, activity, and in spirit. When the need arose for additional space where their program might continue to grow, the laymen responded with remarkable spirit and conducted a campaign which brought over \$150,000 in pledges.

With construction to begin as soon as the necessary materials are available, the building will include a wide variety of recreational equipment, some 15 class rooms, two chapels, two assembly halls, and a large banquet and social auditorium. It will be built adjacent to the parish house, which is located within five minutes walking distance of the downtown shopping district.

### SOUTHWESTERN VA.

#### Laymen on the Job

Before 1907 the congregations of St. Thomas' Church, Christiansburg, and Grace Church, Radford, in the diocese of Southwestern Virginia, were jointly under the care of the Rev. Wilfred E. Roach, residing at Radford. Since January 1st, the Rev. Mr. Roach has had only Grace Church, Radford, and the work there has progressed splendidly.

The people of St. Thomas' Church decided that they, too, would "go it alone" and have a rector just for themselves and they determined to make sacrificial pledges in order to become an independent congregation. This, however, would take time and Bishop Phillips of Southwestern Virginia informed them that in the meanwhile they would have to maintain services, which meant that some of them must serve as lay readers. Three men volunteered and were appointed by the Bishop: a building contractor, the head of a lumber company, and the commonwealth's attorney.

Not only have services been conducted each Sunday, the congregation giving wholehearted coöperation, but a confirmation class is being prepared and will be presented to the Bishop at his next visitation.

Plans have been drawn for a parish house adjoining the church and construction has been started. The building will include Sunday school rooms, assembly



room, and kitchen, and the Bishop has been assured that the parish house will be paid for, without any indebtedness, by the time the last brick is laid.

And yet, St. Thomas' Church is still without a rector.

## NEW YORK

### W. A.'s Advent Meeting

**Held December 2d**

The Advent meeting of the Woman's Auxiliary of the diocese of New York, was held on December 2d, with about 1,200 members from all parts of the diocese in attendance. Bishop Donegan, Suffragan of New York, was the preacher at the service in the Cathedral of St. John, when the United Thank Offering was presented. After luncheon in the undercroft of Synod Hall, the customary annual missionary meeting was held, with Bishop Gilbert of New York presiding. The special speaker was the Rev. Dr. Robbins W. Barstow, associate director of Church World Service, whose subject was "Well Begun, but not Half Done." The offering was for the Presiding Bishop's Fund for World Relief.

## MICHIGAN

### More Aid to Mission

The diocesan mission of St. Martin's, Detroit, has been assured of additional assistance and support recently because of the interest of the rector and people of St. Paul's Church, Detroit. This parish, of which the Rev. James G. Widdifield is rector, is located not far from St. Martin's, and has observed for some time the difficulties under which the mission has been working. Plans have been completed whereby St. Paul's will assist St. Martin's in its programs and in its efforts to work toward becoming a parish.

St. Martin's was established in 1928, and has never had a full-time priest. It has been operated as part of a mission field, and more recently by the diocesan department of missions through the ministrations of lay readers and occasional visits from priests for celebrations of the Holy Eucharist. Badly needed since its organization, it is to be moved to a more promising site as soon as funds can be found to do so.

## ACU CYCLE OF PRAYER

### December

- 28. St. Luke's, Smethport, Pa.
- 29. St. Stephen and the Incarnation, Washington, D. C.
- 30. St. Paul's, Doylestown, Pa.
- 31. Annunciation, Philadelphia

# St. Stephen, Deacon and Martyr

The Mass in commemoration of St. Stephen, being on the day after Christmas, is, perhaps, more poorly attended and honored than any Mass in the entire year. What a pity!

Christmas to so many of us is a great deal of a whoop and a bang—and, then, the days immediately after, a sag and a flop. And to think that so noble, so compelling a young soul should have his Day so slightly honored.

You haven't forgotten how St. Stephen died, in our behalf, have you? They STONED him because he loved and followed Jesus. He followed Jesus in the days when following meant crucifixions, stonings, beatings. It took glorious, CHARACTERFUL devotion to follow Jesus then. It takes it to follow Him now, when, perhaps, the only stonings we get are the stony attitudes of our friends who think we have

gone fanatical, just because we love and follow Jesus. Perhaps those stony attitudes are just as hard to bear (apparently so) as the actual stones were for St. Stephen.

But the call of St. Stephen, the young Deacon, is still ringing out over the centuries to us all. It will never cease ringing. It calls for you and me to come out, ALL out, with our love for Jesus, and to start following and SERVING Him in those walks and jobs to which He will surely lead us. You'll get stones, and hurts, and you may even have to burn up some of your life's span in the doing of it, but—so what? Can you think of any better way in which to burn up your life? How much more glorious to burn up our lives in St. Stephen's way, than the way we're burning them up now!

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## EDUCATIONAL

### SEMINARIES

#### "Murder"

T. S. Eliot's Canterbury play, *Murder in the Cathedral*, was presented by the students of the General Theological Seminary, in the Auditorium of Seabury Hall, on December 4th, 5th, and 6th. The auditorium was filled to capacity each night. After the performance, there was a reception. A large number of patrons, patronesses, and other friends made generous contributions. The funds thus received will go to the support of the work of the Missionary Society of the Seminary. Every member of the Seminary—professor, tutor, and student—is a member of the Missionary Society. The work includes the leadership of a boys' club in St. Peter's Church; conducting a church school in "released time," attended by about 50 boys and girls from the nearby public school; and other neighborhood work. The focus of the endeavor of the Missionary Society, however, is the Mission of St. Francis at Upi on the Island of Mindanao in the Philippines. The annual pledge of \$2,300 pays the salary of an alumnus of the seminary, now on the staff of that mission. Other missionary enterprises are helped, both in the overseas and the home fields. The annual play presented by the students of the Seminary is one way in which the necessary funds are raised.

This was the first time that *Murder in the Cathedral* had been given at the Seminary. Experienced critics declared that the performance was one of the most notable they had ever witnessed. Even that presented in Canterbury Cathedral, several persons who had seen it said, was no more beautiful and impressive than this one. John A. Murphy gave a memorable presentation of Thomas Becket, regarded by many in the audience as the best they had seen—they had had the unusual experience of three previous performances, by three different actors. The other parts were admirably taken. Special praise was due the Production Manager, Edward Chandler for the correct and beautiful production. The scenery, properties, and costumes were in keeping with the production and acting.

### COLLEGES

Governing Board Assumes

Control of College Chapel

The work of the Church at the University of Chicago has been placed in the hands of the self-governing Episcopal Church Council, Inc., with the consent of Bishop Conkling of Chicago.

This council assumes responsibility for the direction and finance of the work on January 1st. The council, acting on behalf of the 47 Episcopal faculty families, consists entirely of faculty and administrative officers of the university who are communicants. The members are Dr. Wilbur G. Katz, dean of the law school; Dr. Gertrude E. Smith, head of the Greek department; Dr. Joachim Wach, professor of the history of religion; Dr. Lawrence M. Graves, professor of mathematics; Dr. Edith Foster Flint, professor of English; Dr. William Burrows, associate professor of bacteriology; Dr. Margaret H. Brookes, assistant professor of nutrition; Dr. Richard B. Hocking, assistant professor of philosophy; and Mr. Lyndon H. Lesch, assistant treasurer of the university. Ex-officio members are the Bishop of Chicago, the university rector, and the rectors of the Church of the Redeemer, Christ Church, and St. Paul's Church, all of Chicago.

The new council has announced that the money necessary to finance the operating budget for 1948 has been subscribed. The Rev. Canon Bernard Iddings Bell, who has had charge of the work during the two-year experimental period, has been asked to take permanent charge on March 1st. He has consented, subject to the council's raising \$17,500 to purchase headquarters for the work and housing for the rector. If the money is raised and Dr. Bell continues, he will be known as "pastor of the Episcopal Church at the University of Chicago."

The distinguishing characteristic of the Church's work at the university is that, while it tries to care for undergraduates, attention is concentrated on the faculty, the research scholars, and the graduate students. There are 665 known Churchmen at the university, only 10% of whom are from Chicago. Of the 665, only 192 are undergraduates.

### CHURCH CALENDAR

December

28. Holy Innocents (1st Sunday after Christmas)  
31. (Wednesday)

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# BOOKS



—THE REV. CARROLL E. SIMCOX, EDITOR—

## The Church Fathers

THE FATHERS OF THE CHURCH: VOLUME II. St. Augustine's *Christian Instruction*, *Admonition and Grace*, *Christian Combat*, and *Enchiridion*. Translated and edited by J. J. Gavigan, O.S.A., J. C. Murray, S.J., R. P. Russell, O.S.A., and B. M. Peebles. New York: Cima Publishing Company, 1947. Pp. 494. \$4.

This is the second volume in the notable series of translations of the Fathers announced in these columns several weeks ago. It is especially gratifying, in view of the great worthiness of this noble—and daring—project, to be able to report that this volume measures up to the high standard set in the first. The translation has been magnificently done, and anybody who has wrestled with St. Augustine's Latin will appreciate what an achievement this is. The editorial notes on each treatise are adequate but not burdensome.

The actual contents, however, are of extremely varying worth and interest to the Christian reader of today. This of course is not a fault of the edition or publication: in fact it is nobody's fault. "Other times, other ways"; the great Bishop of Hippo lived long ago. If any edition of the early Fathers is to be complete it must include everything, not just the things that are to our taste and temper.

*Christian Instruction* is Augustine's presentation of his theory of Biblical inspiration. He was a profound exegete, but he lived in a pre-critical age.

*Admonition and Grace* is the exposition of his doctrine of the perseverance of the Elect. The real issue it deals with is that of pre-destination and free will. Augustine is the great champion of a position which almost nobody today will accept or defend. This tract will probably not persuade you; but if you reject pre-destination it will give you the case for the theory you are rejecting.

The *Christian Combat* is the most appealing and attractive of these four treatises to the modern mind. This was written for very ordinary folk within his North African diocese, and here we meet Augustine the evangelist and devoted father in God rather than the theologian. It is fine spiritual reading today.

The *Enchiridion* is an extended and very searching analysis of the theological virtues of faith, hope and charity. It is in form and scheme an exposition of the Apostles Creed and the Lord's Prayer, and is important as being Augustine's

"only systematic treatment of the Church's doctrine as a whole" (the editor), and though it must be studied carefully it is amply rewarding. C.E.S.

## The Red Dean's Dream

SOVIET RUSSIA SINCE THE WAR. By Dr. Hewlett Johnson. New York: Boni & Gaer, 1947. Pp. 270. \$3.

In the eyes of Canterbury's "Red Dean" all children in the USSR are bonny, all youth stalwart, all men handsome, and all women beautiful. In other words, during the several months which Dean Johnson spent in the Soviet Union he did not see what Russia wished him to see—he saw what he himself wished to see. As a consequence, his book lacks objectivity. Every scene is pictured as idyllic, every achievement incomparable, every personality noble. Lenin is even compared favorably with Christ (p. 263). Such a grotesquely one sided presentation is of no value for the ascertainment of truth.

Dean Johnson never once refers to concentration camps or to slave labor. All mention of the dreaded OGPU, the NKVD and the MVD is carefully avoided. To obtain a truer picture of the USSR one should read also another current book, *Slave Labor in Soviet Russia*, by David J. Dallin and Boris I. Nicolaevsky (Yale University Press, \$3.75), which in the unimpassioned language of sober scholarship shows that more than ten million men and women are today bound in involuntary servitude within the Soviet Union, and that such slave labor is the very cornerstone of the Soviet economy.

Perhaps the most that can be said for Dean Johnson's book is that it may help to stem the tide, now at full flood, of the mass hysteria which the USSR and its Communist economy has evoked in America and elsewhere.

WARREN M. SMALTZ.

## In Brief

RELIGION AND THE RISE OF CAPITALISM. By R. H. Tawney. New York: Penguin Books, Inc., 1947. Pp. 280. Paper, 35 cents.

This work is now twenty five years old and has become a classic. A knowledge of it is indispensable to an intelligent understanding of the problem of Christianity and the social and economic order. The publishers of the *Pelican Books* have done us another great service in making this valuable work available in a low priced pocket edition. C.E.S.

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